The Eastern Times

IS PUBLISHED EVERY THURSDAY MORNING, BY

GEO. E. NEWMAN,

Editor and Proprietor.

Office in north end of Pierce's Block, third story, corner of Front and Broad Streets.

Terms.

If paid *strictly in advance*—per annum, $1,50
If payment is delayed 6 mos., " " 1,75
If not paid till the close of the year, 2,00

☞ No paper will be discontinued until ALL ARREARAGES are paid, unless at the option of the publisher.

☞ Single copies, four cents—for sale at the office, and at Stearns' Periodical Depot, Centre Street.

☞ All letters and communications to be addressed POST PAID, to the Publisher, Bath, Me.

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Eastern Times.

A Journal of Political and General News--An Advocate of Equal Rights.

VOL. IX. BATH, THURSDAY MORNING, MARCH 29, 1855. NO. 41.

The Moralist.

☞ The following is another chapter from that admirable little work, entitled "Elements of Character," by Mary G. Chandler:

MANNERS.

Manners are the most external manifestation by which men display their individual peculiarity of mind and heart; and unless used artificially to conceal the true character, they form a transparent medium through which it is exhibited.

It has been sarcastically asserted, that few persons exist who can afford to be natural; and it is probable that if the human race were to allow their manners to be perfectly natural; that is, were they to allow all the passions of the soul to display themselves without restraint in their manners, social intercourse would become insupportable.

Among the merely worldly, the difference between an ill-bred and a well-bred person is that the former displays his discomfort, ill-humor, or selfishness in his manners, while the latter conceals them all under a veil of suavity and kindness. Selfishness prompts the one to be rude, and the other to be hypocritical, and each is alike unworthy of commendation.

Manners are the garments of the spirit; the external clothing of the being, in which character ultimates itself. If the character be simple and sincere, the manners will be at one with it: will be the natural outbirth of its traits and peculiarities. If it be complex and self-seeking, the manners will be artificial, affected, or insincere. Some persons make up, put on, take off, alter or patch their manners to suit times and seasons, with as much facility, and as little apparent consciousness of duplicity, as if they were treating their clothes in like fashion. If an individual of this class is going to meet company with whom he wishes to ingratiate himself, he puts on his most polished manners, as a matter of course, just as he puts on his best clothes; and when he goes home, he puts them off again for the next important occasion. For home use, or for associating with those about whose opinion he is indifferent, no matter how rude the manners, or how uncared for the costume. Perhaps the rudeness may chance to come out in some overt act that will not bear passing over in silence, and then the perpetrator utters an 'excuse me,' that reminds one of a bright new patch set upon an old faded garment. Not that such a patch is unworthy of respect when worn by honest poverty, and set on with a neatness that makes it almost ornamental. This is like the 'excuse me' of a truly well-bred man apologizing for an offence he regrets; while the 'excuse me' of the habitually rude man is like the botched patch of the sloven or beggar, who wears it because the laws of the land forbid nakedness.

The fine lady of this class may be polished to the last degree, when arrayed in silks and laces she glides over the rich carpets of the drawing-room; and yet, with her servants at home, she is possibly less the lady than they; or worse still, this fine lady, married, perhaps, to a fine gentleman of a character similar to her own, in the privacy of domestic life carries on a civil war with him, in which all restraint of courtesy is set aside.

There is so much undeniable hypocrisy in the high-bred courtesy of polished society, that among many religious persons there has come to be an indifference, nay, almost an opposition, to manners, that savor of elegance or courtliness. If, however, Christian charity reign within, rudeness or indifference cannot reign without. One may as well look for a healthy physical frame under a skin revolting from disease, as for a healthy moral frame under manners rude and discourteous; for manners indicate the moral temperament quite as accurately as the physical temperament is revealed by the complexion. Selfishness and arrogance of disposition express themselves in indifferent, rude, or overbearing manners; while vanity and insincerity are outwardly fawning and sycophantic. If Christian charity reign in the heart, it can fitly express itself only in manners of refinement and courtesy; and the Christian should not be unwilling to wear such manners in all sincerity, because the worldling assumes them to serve his purposes of selfishness. Worldly wisdom ever pays virtue the compliment of imitation; but that is no good reason why virtue should hesitate to appear like herself.—The best manners possible are the simple bringing down of the perfect law of charity into the most external ultimates of social life. Until character tends at all times, and in all places, and towards all persons, to ultimate itself in manners of thorough courtesy, it is not building itself upon a sure foundation.—The ultimates of all things serve as their basis and continent; therefore must true charity of heart be built upon and contained within true charity of manner.

When we are in doubt regarding the value of any particular trait of character, we can generally find the solution of our difficulty by working out an answer to the question, How does it affect our usefulness in society? There are three modes in which we express ourselves towards those with whom we come in contact in the family and social relations of life,—action, conversation, and manners. The importance of ordering the first two of these expressions aright can hardly be doubted by any thinking being; but that conscience has anything to do with manners would probably be questioned by many. Let us ascertain the moral bearing of manners by the test just indicated.

What effect have our manners upon our usefulness as social beings? Conversation is in general the expression of our thoughts; much more seldom do we express our affections in words. Manners, on the contrary, are the direct expression of our affections. They are to action what tone is to conversation. Many persons may be found who make use of falsehood in their conversation, but very few who can lie in the tones of their voice. So many persons can act hypocritically, but there are comparatively few whose manners are habitually deceitful. Our words and actions are more easily under our control than our tones and manners; because the former are more the result of thought, while the latter are almost entirely the result of affection. Although few persons are distinctly aware of this difference, every one is powerfully affected by it. There is no physical quality more powerful to attract or to repel than the tones of the voice; and this power is all the stronger because both parties are usually unconscious of it; and so mutually act and are acted upon, simply and naturally, without effort or resistance. Thus conversation often owes its effect less to the words used than to the tones in which they are uttered. An unpalatable truth may come without exciting any feeling of irritation or opposition from one who speaks with a tone of voice expressive of the benevolent affections, and produce much good; while the very same words, uttered in a tone of asperity or bitterness, may exasperate the hearer, and be productive only of harm. It has already been said, that manners bear the same relation to life that tone bears to conversation; and a good life loses great portion of the power it might exert over those who come within the influence of its sphere if it ultimate itself in ungracious or repulsive manners. In the old English writers we often find persons characterized as Christian gentlemen or Christian ladies; and courtesy seems formerly to have been clearly understood to be a Christian virtue. Our conflict with, and our escape from, the aristocracy and privileges of rank of older nations has caused a reaction, not only against them, but also against the external politeness which was connected with them, and which was, and is too often, though certainly not always, false and hypocritical; and thus the growth of republican principles has had the effect to diminish the respect once entertained for good manners, and the mass of our countrymen seem to look upon politeness as an antiquated remnant of a past age, which the present has outgrown as entirely as wigs and hoop-petticoats. It is, however, a curious feature in the change, that at no previous time have the titles of gentleman and lady been so universally and pertinaciously assumed as at present. The rudest even are resentful at being called simply men or women, while they unconsciously show the weakness of their claim to a higher title by denying it to those who they assume are no better than themselves. The often-repeated anecdote of the Yankee stage-driver who asked of the Duke of Saxe Weimer, 'Are you the man that wants an extra coach!' and on being answered in the affirmative, said, 'Then I am the gentleman to drive you,' is an illustration of what is going on continually around us. A large proportion of the members of one-half of society stands in perpetual fear that those in the other half do not esteem them gentlemen and ladies; and yet it seldom seems to occur to them to substantiate their claim to the coveted title by that cultivation of good manners, which can alone make it theirs of right.

The artificial manners and laws of social life are so overloaded with conventionalisms, and a knowledge of these is so often made a test of good-breeding, that much confusion of opinion exists regarding the requisites that constitute the true gentleman and lady.—These titles belong to something real, something not dependent on the knowledge and practice of conventionalisms that change with every changing season, but to substantial qualities of character which are the same yesterday, to-day, and to-morrow.

The foundation of good manners is the sincere acknowledgement that we are all children of one great family, all one band of brothers, each having a right to receive from the rest all the consideration and forbearance that can be given him without diminishing the portion that belong to the others. The rich complain of the envy and jealousy of the poor, and the poor murmur because of the arrogance and haughtiness of the rich; yet if those among the two classes who are guilty of these vices were to change positions, they would change vices too; for arrogance *in* the possessor and envy *towards* the possessor of wealth are but differing phases of a love for wealth based on the love for that consideration in society which it gives, and not for the power it yields of added usefulness.

The ill-bred fashionist sails haughtily into the shop where she obtains materials for her adornment, and with a supercilious air purchases her ribbons and laces of a sulky girl, who revenges herself for not being able to wear the costly gauds by treating as rudely as she dares, the customer who can; and as they look upon each other, the one with scorn, and the other with envious hate, we see in both, only the very same littleness of feminine vanity, which in its narrow-minded silliness believes that the first requisite of a lady is costly garments.

It would be a great mistake to suppose that in our higher society there are no good manners, none that are really good in essence and purpose, as well as in form; and it would be an equal mistake to suppose, that in all society of lower caste there is either a want of true refinement or an envy and distrust of all that is above it; but it is also true that there is a magic circle known as 'genteel,' and a perpetual antagonism prevails here between those who are within and those who desire admittance, but are refused; as there are literary circles where contentions and envyings arise between pedantic scholarship and assuming ignorance.

The ill-breeding so often complained of in the intercourse between the different classes of society, and by none more indignantly than those who exercise it most, results from the factitious value set upon the externals of life by those who estimate them in proportion as they give distinction among men, and not as they increase the means of happiness and usefulness in this world, and so prepare us for the usefulness and happiness of the world to come.

Those among the poor, the ignorant, and the vulgar, whose hearts are burning with envy and hatred; and those among the rich, the learned, and the fashionable, who are rendered arrogant and supercilious by their possessions, are alike unconscious of the true worth of the blessings that excite the covetousness of the one class and the exultation of the other. Each party values man for his possessions, and not for the use that he makes of them; for what he has, and not for what he is. Where this is the case, mutual aversion ultimating itself on both sides in acts of discourtesy, will ever keep alive a spirit of antagonism among the various classes of society; and this will disappear in proportion as society becomes sufficiently Christianized to perceive and acknowledge that every human being is worthy of respect so far as he fulfils the duties of his station: and that we cannot be discourteous even towards the evil and the unfaithful, without indulging feelings of pride and disdain that are incompatible with Christian meekness.

In the social intercourse of equals, and in domestic life, ill-temper, selfishness, and indifference, which is a negative form of selfishness, are the principal sources of ill-breeding. Where the external forms of courtesy are not observed in the family circle, we are almost sure to find perpetually recurring contention and bickering. Rudeness is a constant source of irritation; because, however little the members of a family regard politeness, each will have his own way of being rude, and each will probably be disgusted or angry at some portion of the ill-breeding of all the rest. Rudeness is always angular, and its sharp corners produce discomfort whenever they come in contact with a neighbor. Politeness presents only polished surfaces, and not only never intrudes itself upon a neighbor, but is rarely obtruded upon; for there is no way so effectual of disarming rudeness as by meeting it with thorough politeness; for the rude man can fight only with his own weapons.

Indifference of manner exhibits a disregard for the comfort and pleasure of those around us, which, though not so obtrusive as rudeness, shows an egotism of disposition incompatible with brotherly love. If we love our neighbor as ourself, we cannot habitually forget his existence so far as to annoy him by neglecting to perform the common courtesies of life towards him, or interfere with what he is doing by not perceiving that we are in his way.

If we would be thoroughly well-bred, we must be so constantly. It is not very difficult to distinguish in society between those whose manners are assumed for the occasion and those who wear them habitually. The former are apt to forget themselves occasionally, or they overact their part; or, if they succeed in sustaining a perfect elegance of deportment that is really pleasing as an effort of art, they always want the grace of naturalness and simplicity which belong to the manners of those who have made courtesy and refinement their own by loving them. It is only when we act as we love to act, that our manners are truly our own. If we cultivate the external forms of politeness from an indirect motive, that is, from the love of approbation, or from pride of character, it is the reward we love, and not the virtue; and if we gain this reward, it is only external and perishable; and is of no benefit to our character, but the reverse, for it ministers only to our pride. If, on the contrary, we cultivate politeness with simplicity, because we believe it to be a virtue, and love it for its own sake, we are sure of the reward of an added grace of character, which can never be taken from us, because it is a part of ourselves; and though we may enjoy the external rewards if they come, we shall not be disturbed if they do not; because these were not the motives that induced our efforts.

Politeness, where it is loved and cultivated with simplicity for its own sake, gives a repose and ease of action to the moral being which may be compared to the comfort and satisfaction resulting to the physical frame from habits of personal cleanliness. The moral tone is elevated and refined by the one, as the animal functions are purified and renewed by the other.

As in civil life liberty to the whole results from the subjection of the evil passions of all to legal enactments, so in social life every individual is free and at ease as all the rest are subject to the laws of courtesy. Ease and freedom are the result of order, and it is as incorrect to call rude manners free and easy, as to call licentiousness liberty. No man is truly free who allows his sphere of life to impinge upon that of his neighbor. Fluids are said to move easily because each particle is without angular projections that prevent it from gliding smoothly with or by its companions; and in like manner the ease of society depends on the polish of each individual. If the units of society seek their own selfish indulgence, without regard to the rights of the neighbor, the whole must form a mass of grating atoms in which no one can be free, or at ease.

Indifference, ill-temper, selfishness, envy and arrogance, all positive vices, are the characteristics that ultimate themselves in ill-manners. Rudeness is, as it were, the offensive odor exhaled from the corrupt fruit of an evil tree; and he who would be a branch of the true vine must remember, whenever he is tempted to do a rude thing, that he will never yield to such temptation unless there is hidden somewhere upon his branch fruit that should be cut off and cast into the fire.

The Christian gentleman and lady are such because they love their neighbor as themselves; and to be a thorough Christian without being a gentleman or lady is impossible. Wherever we find the rich without arrogance, and the poor without envy, the various members of society sustaining their mutual relations without suspicion or pretension, the family circle free from rivalry, fault-finding, or discord, we shall find nothing ungentle, for there the spirit of Christianity reigns. He who is pure in heart can never be vulgar in speech, and he who is meek and loving in spirit can never be rude in manner.

Miscellany.

Emperor Nicholas.

We clip from an exchange, the following brief summary of the late Czar's history:

"Nicholas Paulowitch, Emperor of Russia since the 1st of December, 1825, third son of Paul the First, by his second wife, Maria Feodorowa, daughter of Duke Eugene, of Wurtemberg, was born on the seventh of July, 1796, in the castle of Gatchin, near St. Petersburg. With his youngest brother, Michael, he was educated under the immediate auspices of his mother, by Count Lambsdorf. In his youth he devoted a great deal of attention to military studies. He was by nature rather grave and reserved, which secured him against the influences of a luxurious Court, and protected his physical constitution and moral character. During the reign of his elder brother, Alexander, he held himself aloof from all the political business and events of the Empire. After the Congress of Vienna, he travelled through different sections of Europe, visited England in 1816, inspected all the provinces of Russia, and on the 13th of July, 1817, he married Charlotte, the eldest daughter of Frederick William the Third, King of Prussia. His domestic life has been considered a model of order and happiness—Until his accession to the throne he dwelt in retirement from the Court, in the Palace of Anitschkow, near St. Petersburg.

When Alexander died, on the 1st of December, 1825, Nicholas became, in consequence of the resignation of his elder brother, Grand Duke Constantine, heir to the throne of Russia. A conspiracy, in which a large number of the Russian nobility were engaged, and to the support of which a large portion of the army, and even some of the divisions of the Imperial Guards were won over, broke out on the 26th of December, 1825, in open rebellion against the accession of Nicholas, and in favor of Constantine. The insurgent troops were joined by large masses of the people, and the outbreak threatened to take a very serious turn. The Governor of the capital, General Miloradowitsch, who opposed the conspirators, was killed. The young Czar, Nicholas, followed by a detachment of Cossacks, rode up to the ranks of the rebels, posted in one of the squares of the city, and, by dint of his cool, collected courage and determination, succeeded in quelling the insurrection. The leaders were condemned to death, except eighty-three, who were sent to Siberia. The divisions of the Guard which had been seduced, were sent to Persia, to fight against the mountaineers, in the Caucasus, where they suffered the penalty of their treason.—This commencement of his reign exercised the deepest influence upon the character of the Czar. By nature of a commanding and military turn of mind, he had been compelled to ascend his throne by force of arms, which ever afterwards disposed him to practice the utmost vigilance and most rigorous justice in his administration. Under the new reign, a severe military rule was substituted for the lenient and philanthropic inclinations of Alexander, which had favored the formation of the treasonable demonstration which succeeded his death.

The Czar had four sons and three daughters. Of the former, the eldest, and the heir to the throne, is the Grand Duke Alexander Nicholawitsch, born the 17th of April, 1818, and married in 1841, to Maria Alexandrowna, the daughter of the Grand Duke Louis, the Second, of Hesse, by whom he has had four children. His character, so far as it has yet been developed, is regarded as mild and placable."

Marriage under Difficulties.

A few days since, I was present at a marriage which had some things about it so new and romantic that I am tempted to give you a short description. For a day and night preceding the appointment there had been an incessant fall of rain, which, added to the deep snow in the mountains, caused a rapid rise of the water. Parson B. of Bath county, had been invited to perform the ceremony.

Anticipating difficulty—and, perhaps, remembering defeat in days of yore, he set out from home early in the morning, with the hope of passing the water-courses before they were too full. Vain hope. When he reached the neighborhood, he was told that the river was swollen beyond any possibility of crossing with any safety. It is often hard to start a wedding, but when started, it is a great deal harder to stop it. The parson having secured the company of a friend in the neighborhood, determined to make every effort to accomplish his mission, and if there must be a failure, let it be after a fair trial.

By a circuitous route, he and his companion succeeded in reaching the bank of the river, opposite to and only a few hundred yards distant from the house. A loud halloo soon brought the wedding party to a parley on the bank of the river. The whole difficulty was before them; the parson could not advance a step further without swimming a dangerous mountain torrent, covered with huge sheets of floating ice. But 'where there is a will there is a way,' though there be neither bridge nor boat. It was proposed that the parson should marry them across the rolling flood. This proposition was acceded to. Yet the parson declared that it behoved them to act lawfully, and insisted on the warrant being transmitted to his hands. Happily for us in this free country, the law does not prescribe how this is to be accomplished; neither does it state at what distance the officiating officer shall stand. In this case the license was bound close around a stone of suitable size, and the whole being wrapped with thread so as to make it tight and compact, was thrown across the river. The feat of throwing it was performed by the bridegroom, while his young bride was standing by him. And it was a throw with a hearty good will. That man knew he was throwing for a wife, and the only question with him was, wife or no wife. There stood the anxious group—what suspense! it might miscarry! it might be turned by some overhanging limb, and find a watery grave! With a powerful swing of the arm it started, and mounting high, took its onward and airy flight.

I had learned long before, that, 'whatever goes up must come down,' but I felt some misgivings as to where the come down might be in this case. The moment of suspense was soon over. The little missile, freighted with a document so important, sped its way through the air in a most beautiful arch, high over the wide waters, and a shout of triumph announced its fall upon terra firma. To unwrap and read was the work of a moment.

The parties were already arranged, with joined hands, and Parson B., with uncovered head, stood as gracefully and as lightly too, as he could upon a quicksand at the edge of the river, and with voice distinctly heard above the roar of waters, the marriage was consummated. Well pleased at so favorable a termination of what a little before had been a folorn hope, the groups on either bank took off their several ways. Whatever else I may forget, I never can forget that *throw*.—*Stanton* (*Va.*) *Spectator*.

Mayor Wood's Rebuke to an Extortioner.

Mayor Wood of New York has shown himself to be a *man*, both in respect to principle, and the necessary firmness to carry out his principles to practical results. He is exercising his civil functions in the overthrow of intemperance, gambling, licentiousness and every social evil, in the city. And the following rebuke to a heartless extortioner which we copy from the Boston Herald, shows also that he sympathizes with the poor and oppressed laborer, who are constantly suffering from the contemptible meanness of their employers.

'A young woman, a day or two since, made a complaint before Mayor Wood, of New York, the substance of which was, that she took of a shirt manufacturing firm in that city, three shirts to make, at *twelve and a half cents each*, depositing the sum of $2 as security for the cloth. When the shirts were finished, she took them to the store, and the proprietor after examining the work, concluded to keep one, and said the other two must be ripped and stitched over again. This the young lady did, and on taking the two shirts to the store a second time, the work was again condemned.—The woman then remonstrated, and offered to resign all claim to the pay for making the shirts, if the firm would refund her the deposit money, $2. This was refused, with the threat to throw the shirts into the street, and her after them. The young lady then made the proper affidavit before the Mayor, when the proprietors of the store were summoned to appear and answer. One of the firm appeared at the Mayor's office, who explained that women were in the habit of imposing on them daily, by professing to sew in a neat manner, but in reality they often spoiled their work and then claim pay for them in addition to the deposit of money paid in. After a full hearing in the case, the Mayor addressed the shirt manufacturer as follows:

'I will tell you your remedy, sir, give these girls a decent price for making a shirt; pay them a living salary, and you will have your work made in a decent manner. The shirts here are as well made as any person could wish, and have been so pronounced by many competent judges.

I should think you would be ashamed to have a poor girl work for you three days and nights at making three shirts for one shilling each, and then, not being content with that, to put down in their pass book 'for making three shirts at 12 cents each 36 cents.'

My decision is this: that you pay back the girl her $2, and the shilling each for making the shirts, 38 cents.'

THE SEA-WAGON.—This is the name of an invention, the caveat for which is already filed in the Patent Office, by Mr. Fulton, of New Jersey, and which is to be, if successful, nothing less than a steamship, propelled on rollers or wheels that are to go over the water instead of under it. The wheels are four hollow cylinders, of boiler iron, air-tight, and forty feet in diameter. These are to be strengthened by means of compressed air, forced into them by an air-pump attached to the main engine. The inventor claims that at about forty-four revolutions per minute his machine would be propelled a mile, and undoubtedly would tear things and astonish even the sea-monster. A letter-writer says: 'He has on hand a working model of this machine, eight feet in length, with six inch cylinders, driven by a small engine, that for a diminutive pattern, is one of the swiftest. It was tried on the canal the other day, and but for some intervening trees, would have parted company with its proprietor forever. It pays no respect to sand bars, or shallows, going over either with equal facility.'

A chap from the country stopping at one of the hotels in the city of New York, being asked by the waiter whether he would have green or black tea, said he didn't care a darn what color it was, if it had 'plenty of sweet'nin' in it.'

Anecdote of Washington.

When Stuart was painting General Washington's portrait, he was rallied one day by the General for his slow work. The painter protested that the picture could not advance until the canvas was dry, and that there must be some delay. Upon arriving next morning, Stuart turned his canvas, and discovered, to his great horror, that the picture was spoiled. 'General,' said he, 'somebody has held the picture to the fire.' Washington summoned his negro valet, Sam, and demanded of him, in great indignation, who had dared to touch the portrait? The trembling Sam replied, that chancing to overhear Washington's expression of impatience at the slowness of the work, and the response of the artist that it must be dry before it could go on, he had ventured to put the canvas before the fire. Washington with great anger, dismissed him, and told him not to show his face again. But the next day, after Stuart had arrived and was preparing to work, Washington rang the bell and sent for Sam. He came in abashed and trembling. The President drew a new silver watch from his pocket, and said, 'Come here, Sam. Take this watch, and whenever you look at it, remember that your master, in a moment of passion, said to you what he now regrets, and that he was not ashamed to confess that he had done so.'

The Ignorance of Learned Scholars.

A correspondent of the Transcript furnishes to that paper the following curious samples of geographical inaccuracy which occurred in the 'Encyclopedia of Geography,' a ponderous 8vo. of 1600 pages, published in Edinburg, and edited by Hugh Murray, F. R. S. E., assisted by Professors Wallace and Jameson, of the University of Edinburg, and Professor Hooker, of the University of Glasgow, and Mr. Swainson, F. R. S., and F. L. S. He says that the work contains many other statements which are equally wide of the truth and equally ridiculous:

"The United States territory is separated from Canada by the St. Lawrence River. (p. 1327.)

New England, now the most flourishing of the States, &c. (p. 1337.)

The President continues in office four years, and may be re-elected. But this has not taken place with any except Washington. (p. 1338.)

The general aspect of the Eastern States is that of an unbounded forest. (p. 1340.)

The rivers running across the Eastern States have been united at different points, and it is expected that a continued interior line from North to South, will be ultimately formed. (The writer is speaking of canals. p. 1342.)

Dr. Franklin, once, on a journey, judged it wise to bear upon his person a label, expressing his name, his business, whence he came, and whither he was going. (p. 1343.)

There are twenty-five colleges and seventy-four academies, under the patronage of the general legislature, and a national university has been planned. (p. 1344.)

Boston, the capital of Massachusetts, of the State of New England, and, until lately, of the whole Union, is built on a peninsula—East Boston, where all the business is carried on, consists of a number of narrow streets and alleys, &c. (p. 1346.)

New Hampshire, stretching south from Massachusetts, occupies a very great part of the surface of New England—and in this State nothing is more common than to see a grandmother at forty, and the mother and daughter are often suckling children at the same time! (p. 1347.)

Russian Proper Names.

Since the commencement of the siege in the Crimea, we have heard of nothing among the historic wiseacres about-town but Se-*bast*-o-pol and Seba-*stop*-ol. That place has *stopped* a good many, and is destined to *stop* many more, and all that the Allies can muster against it.—Still I am not inclined to adopt barberous pronouncings. The accent, as you correctly state, is on Sebas-*to*-pol. The word is Greek—made up of two Greek words: *Sebastos*, august, or venerable, and *polis*, a city—the AUGUST CITY. The word *Sebastos* was prefixed to *Cæsar*, and used as a proper name. The curious reader may refer to the New Testament, Acts XXV. 21, 25. For August, in each of the instances in which it is here used, we have, in the original Greek Testament, this word *Sebastos*.—While on this subject, permit me to give a list of *proper names* invented by myself, which the Czar might do well to adopt and appropriate to his subjects.

Russian proper names constructed out of English:

Pull-ma-nos-off: Stand-my-toes-off, Scare-the-cros-off.

Take-mi-clos-off: Keep-ma-fos-off, Fall-the-hous-off.

Scrape-the-mud-off: Shake-the-dust-off, Tremendous-coff.

Mind-you, hands-off: Let-men-o-pol, Bloyuv-nose-pol.

Kiss-ma-to-pol: Shut-the-door-pol, Dont-you-coff.

Ax-me-how-so: Kos-u-as-ki, I-hock-a-skunk-i.

Broke-a-glasski: Ax-the-cos-why, Kilda-house-fli.—*Jackson Mercury.*

There is an anecdote told of one of the Piscataqua Associates, who addressing a society of fishermen, wishing to adapt his discourse to the understanding of his hearers, inquired, 'Supposing in a huge northeast storm you should be caught in the bay—your hearts all trembling with fear, and nothing but death before you, whither would you turn? To whom would you fly?' One of the hearers, arrested by the description, called out—'Why, in that case, I should hoist the foresail and stand for Squam.

The foundation of all happiness, temporal and eternal, is reliance on the goodness of God.

A Gallant Feat.

Corporal Fierneo, of the 26th, writing home to his wife, after describing the battle of Inkermann and the wound he got, goes on:—'I sat down and tied a handkerchief round my wound. I loaded my rifle and picked up a patent revolver dropped by a wounded officer, when, just about ten yards from me, there were four Russian soldiers and an officer creeping through the brushwood, and massacreing all the wounded that they came across; fortunately only one of them was loaded, as I found out by his placing his thumb on the lock of his firelock, Crack! went my rifle, and down he fell; one of the others noticing this, came running up with his bayonet fixed, followed by the other two. I saw plainly I had no chance with the whole, so I threw my firelock at the foremost like a lance, and struck the bayonet through his heart. I had three still to contend with—one was loading; that I had no time to do. I took this revolving pistol, and taking advantage of the bushes, I succeeded in wounding the other two; the cowardly officer threw down his sword. I took him prisoner, and marched him off to the right amongst the bushes, and got up near our lines, when I was getting weak from loss of blood. When, seeing one of our men lying dead, and I stooped down for vantage, he snatched his own sword out of my left hand, and inflicted a slight wound on the fleshy part of my arm; he never dreampt of another shot being in the pistol, which was in him in less than a second.'

A Child's Influence.

An English lady of respectability resided, for a few years after becoming a widow, with her little son, in one of the chief cities in Canada. The child had been faithfully instructed in the elements of christain faith. He was about four years of age, very lovely and promising, and greatly caressed by the fellow boarders. An elderly gentleman in the family, Mr. B., was exceedingly fond of him, and invited him one day, upon the removal of the cloth after dinner, to remain upon his knee. The ladies had retired, and free conversation ensued. The gentleman alluded to was given to expressions which ever shock a pious mind. 'Well Tommy,' said one at the table, in high glee, 'what do you think of Mr. B.?' The child hesitated for a moment, and then replied, 'I think he did not have a good mother; for, if he had, he would not use such *naughty words*.' The gentleman was a Scotchman; home and a pious mother rose, in all their freshness, to his mind. The effect upon him was overpowering; he rose from the table without speaking, retired, and was never afterward known to make use of similar expressions.—*Mrs. Whittlesey's Magazine.*

Amusing Duels.

A work on 'Duels and Duelling,' has recently been published in Boston, which contains far more amusement than one would expect to find in such a volume. The case of Major Hillars and Fenton in Ireland, in which the former gentlement was shot, is an illustration. The judge is summing up the evidence, said to the jury: 'Gentlemen it is my business to lay down the law to you and I will. The law says the killing a man in a duel is murder, and I am bound to tell you it is murder; therefore, in the discharge of my duty, I tell you so; but I tell you at the same time a fairer duel than this I never heard in the whole course of my life!'

Two physicians, by the name of Mead and Woodard, fought in England, and the latter slipping his opponent exclaimed—'Take your life.' To which the prostrate Galen replied,

'Anything but your physic.'

'Old-Put one of the heroes of our revolution, was very odd also in his ideas of the code. He agreed to meet a British officer at a specified place and hour, without seconds. When the Briton repaired to the spot he was greeted by a shot from 'Old Put,' lying *in perdu* about thirty rods off. While 'Put' was re-loading, the officer approached and asked, 'What are you about to do? Is this the conduct of an American officer and man of honor?' 'What am I about to do!' replied the general. 'A pretty question to put to a man you intend to murder! I'm about to kill you: and if you don't beat a retreat in less time than it takes old Heath to hang a tory, you are a gone dog.' The officer fled.

The old wolf hunter accepted another challenge from a British officer. At the appointed time and spot the officer found him seated near a barrel—apparently of gunpowder—smoking a pipe. He asked the Englishman to sit on the other side of the barrel, and remarking that 'there was an equal chance for both,' set fire to the match. The officer retreated in a hurry, when Old Put laughed at him, saying—'You are just as brave a man as I took you to be; this is nothing but a barrel of onions to try you by; but you don't like the smell.'

A young lady recently returned from a boarding school, being asked at the table if she would take some more cabbage, replied: 'By no means, madam—gastronomical society admonishes me that I have arrived at the ultimate of culinary deglutination consistent with the code of Escolapius.'

This reminds us of the young lady, who in answer to a simular inquiry, replied that she had "eaten a genteel sufficiency without redundancy."

A Western paper, in speaking of a newly elected Senator, says his ignorance is so dense that the augur of common sense will be longer in boring through it than it would take a boiled carrot to bore through the Hoosac mountains.

TOO BAD.—A virgin of twenty-three was lately throwing out some affected sneers at matrimony, when a grave friend in company observed, that 'marriages were made in heaven.' 'Can you tell me, sir,' rejoined the sly nymph, "why they are so *slow in coming down?*'